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PERE MALLON'S EXCAVATION OF TELEILAT GHASSUL.

Teleilat Ghassul is situated on the east side of Jordan, about six kilometres north of the Dead Sea, five kilometres east of Jordan, and four kilometres west of the Mountains of Moab. It is almost in the centre of the plain which is named the Arboth Moab (בְּעַרְבֹת מוֹאָב) in Numbers xxxiii. 48–49, where the Hebrews encamped before crossing the river. The number of *tells* in this region indicates that in the Copper and Bronze Ages the district was much more densely populated than it is to-day.

Teleilat Ghassul is one of the most ancient of these tells. They are mounds formed mainly of the accumulated debris of ruined towns. Attention was drawn to them not so much by their height as by the numerous fragments of pottery, of mortars, mills or presses, and the flaked flints which reflected glints of sunlight in all directions. This surface debris indicates a very early occupation.

Excavations were begun in the winter of 1929–1930, and continued from November 1930 to March 1931, under the directorship of Père Mallon, of the Biblical Pontifical Institute of Jerusalem. Altogether about 2,500 square metres have been excavated in the southern tell, while soundings have been made at various points to determine the nature and extent of the ruins.

In his preliminary report of last winter's excavations, Père Mallon acknowledged the help received from Dr. Koeppel, of Tubingen, and M. Réné Neuville in Jerusalem.

The Natural Soil—A Sea-floor.—Excavation revealed that the natural soil here is sand. The whole valley, in fact, is an ancient sea-floor, consisting of an immense stratum of clay deposited when it was under the sea, on which rests a layer of sand 2–2½ metres deep, deposited at the close of that period. As the sea retreated, another layer of sand of less depth was thrown up by the movement of the water on the top of the first layer. This is alluvial sand, and is distinguished from the diluvial deposit chiefly by the presence of small pebbles. The whole ruin thus rests on sand, alluvial or diluvial, according to position, for the last layer had already been partly removed by erosion before building had begun.

The deepest sounding reached the natural soil at about 5½ metres, or 18 feet. The tell slopes gently in every direction in diminishing thickness toward the circumference where it fades into the plain.

To the south, on the borders of the Wady Jarafa, suburbs were found; including these, the whole ruin measures roughly 800 × 400 metres.

Four Strata of Occupation.—On continuing the shaft left open in D1 of the previous excavation down to natural soil at 4½ metres (15 feet), the excavators discovered that the mound contains four different floors, each separated by a depth of only about one metre of accumulated debris (see fig. 3).

As each floor is covered by a more or less thick layer of ashes, it is manifest that this town had been destroyed by fire on four different occasions, with no great interval of time between them, and on each occasion fresh buildings had

been erected on the ashes of those destroyed. These four floors with the reconstructed buildings were found at five different points of the tell, as well as on the southern slope to about the centre of the slope. Thereafter the depth of debris between the four floors decreased, till at the extremity of the tell only two floors could be traced.

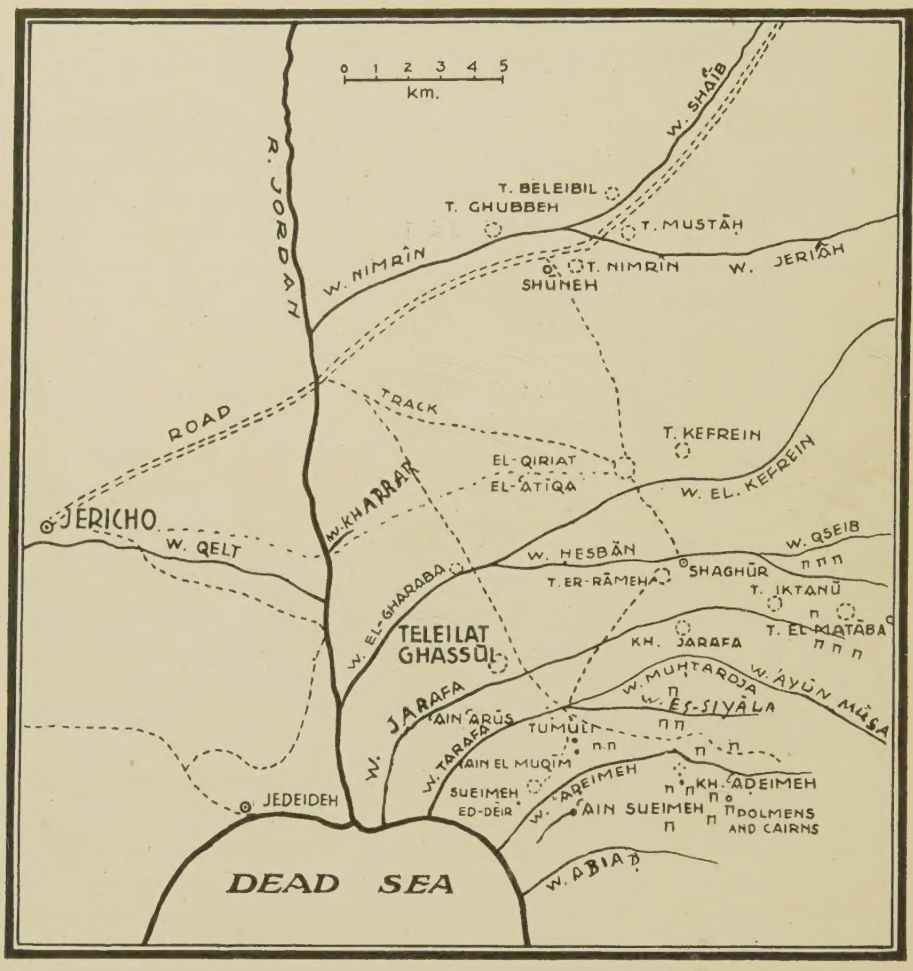


Fig. 1.—Teleilat Ghassul and sites north of the Dead Sea.

This is not due to erosion by wind and rain, but indicates that at first the town occupied only the central space of the mound and was extended in the course of reconstruction. According to Père Mallon, Towns I and II, the lowest two, occupied only the central part of the site, while Towns III and IV, the later occupations, covered a more extended area. Stratum III is not so deep as the others, and at points is barely distinguishable from Stratum IV. Towns III and IV had thus apparently been destroyed within a much shorter interval of time. The pottery found in the suburbs shows that they belonged to the same period as the latest occupation. Town IV was thus by far the largest.

The following is Père Mallon's summary of evidence from the various strata :—

On the surface under recent deposit the section revealed buildings of mud alternating with ashes, which contained bricks reddened by fire, and below these

a layer of ashes. Excavation revealed stone walls and silos. These are remains of the latest town, IV. Below the layer of ashes the section showed practically the same as above. In excavation at this level, a ring-stand of stone for a water-jar and a hearth were found. This represents Town III. Underneath was a layer of ashes, undulating and stratified.

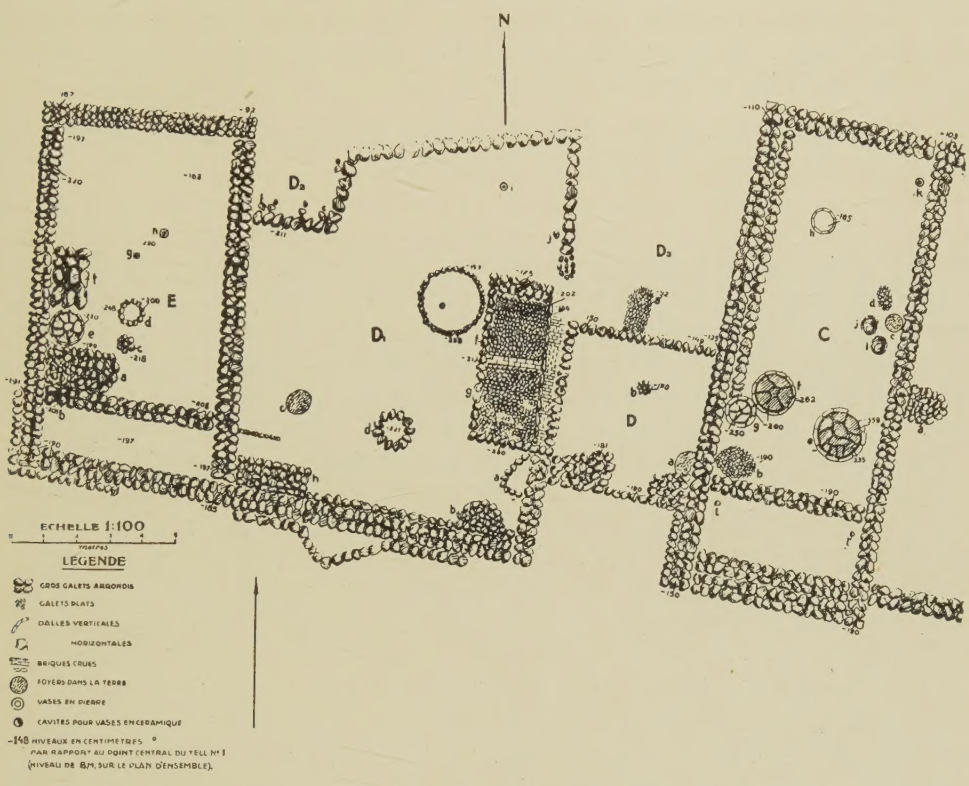


FIG. 2.—BUILDINGS IN TOP STRATUM OF THE TELL. SCALE, 9 : 2000.

Below this the section showed bricks in disorder resting on a layer of ashes, not stratified, while the excavation yielded a wall of stone, mortars, and blocks. These are remains of Town II.

Underneath this again, the section showed broken bricks, debris, fragments of a mill or press, some ashes, while excavation discovered a pavement of bricks. This represents the earliest occupation, Town I, and it rested on diluvial soil.

The Pottery; Dating.—Five and a half metres of accumulated debris on such a site of itself suggests a long period, but fortunately the pottery, and other objects found, leave no doubt as to the limits of occupation.

The pottery, according to Père Mallon, falls into two main groups: but perhaps it might be more correct to say three groups, viz., that of the Neolithic period, succeeded by that of the Copper Age, which again is replaced by the pottery of the Bronze Age, and that apparently of the earlier half of this period. The occupation of the site, therefore, dates from Neolithic times down to, say, the middle of the II Bronze Age: *i.e.*, from some time prior to 2500 down to 1900–1800 B.C. At the latter date, Town IV had been completely destroyed by fire, and the site was never again occupied.

So far as the pottery is concerned, the evidence for the II Bronze Age civilisation seems to rest on the discovery of pots with widened mouths or necks, in the latest occupation. As Père Mallon suggests, this perhaps can hardly be regarded as conclusive in itself, especially as the horizontal lug-handle found in abundance in this latest town is no more waved ; and there is a complete absence of piriform vases, so characteristic of the Hyksos ware, as well as of pots with handles from the shoulder to the neck or rim, types common to the II Bronze Age. There are, however, other evidences which suggest that the town was occupied at least in the earlier half of the II Bronze Age.

No Metal.—The absence of metal in any form in the lowest three strata points to a date earlier than the II Bronze Age.

The bone and flint implements of the lowest stratum are found in all the strata. About one hundred needles or pointed bone implements, and a thousand chisels, axes, or gouges of bone or flint have been found. This profusion, along with the fact that so far no metal has been discovered, except on the very surface, indicates that even in the period of the latest town, metal was not yet in general use on the site. Bone continued to be used in Palestine till a much later period, but the complete absence of bronze or copper is more conclusive for an early date.

The profusion of flints found is not inconsistent with assigning the latest occupation to the II Bronze Age. Flint continued to be used, as Bethpelet has proved, right down to, and through, the earliest Iron Age : and even then Neolithic types were reproduced. All we can say of flint is that, as metals came in and became more easily procured, flint-working degenerated and flint came to be used only where the people were unable to obtain metal, as in the plains of Southern Judea.

Père Mallon, who is a recognised authority on flints, states in his unpublished report of these excavations that, by the end of the II Bronze Age, flint implements were reduced to a few types and changed in form. " The fan-shaped scraper became thicker and heavier, the sickle became wider : the chisel disappeared entirely, and the short, thick-set knife, with one edge and a thick blunted back, was replaced by a fine, long blade with two parallel edges."

Now Town IV, the latest, has furnished three or four blades of this kind, an insignificant number certainly, alongside of the mass of knives found with one sharp edge and blunt back, but Père Mallon regards this as an obvious indication that at the time of its final destruction this town had reached the period of transition which would have ended in the civilisation of the II Bronze Age.

Bronze Objects near the surface.—This conclusion is further confirmed by the discovery, near the surface, of the uppermost stratum (Town IV), of several objects in copper and bronze, viz., an axe of archaic type, a fragment of another, 7 broken points (of spears ?), and several other undetermined fragments. Père Mallon suggests no exact date for the axe.

NOTE.—One of these fragments has been analysed at the Paris School of Mines at M. Neuville's request. The analysis gave 7 per cent. tin. A bronze ring from the cave of Umm Gatafa, of which the upper stratum showed the same civilisation as Teleilat Ghassul, had the same composition.

The earliest two occupations, Towns I and II, both belong to the same age, Neolithic to Copper.

The transition to the II Bronze Age begins to appear in Stratum III and is continued in Stratum IV. Apart from these indications of transition, the same civilisation persists through the four strata. The bone work is the same. The flint work is the same, excepting the knives above mentioned found in Town IV. The pottery has the forms characteristic of the Copper Age, *e.g.*, the horn-shape, the footed bowl or jar, the spouted jugs, the decoration, and, above all, the use of the comb.

In masonry, the same type of brick, made by hand without a mould, is used throughout.

On the southern slope the builders of Town IV follow the plan of their ancestors in their houses, and raise their walls upon stone foundations laid on the ancient brick walls.

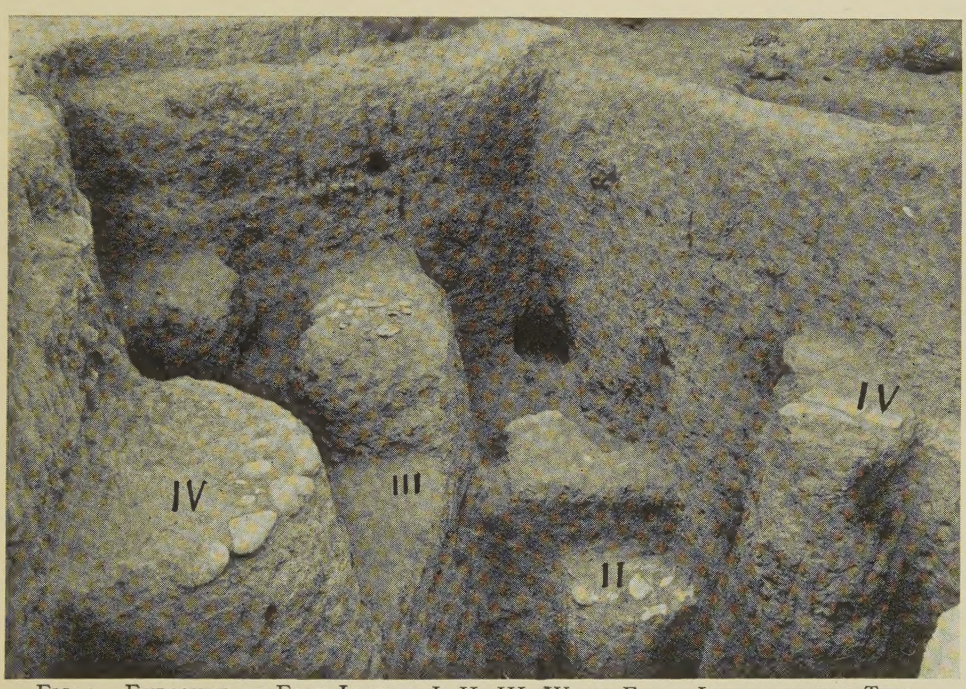


FIG. 3.—EXPOSURE OF FOUR LEVELS, I, II, III, IV, OF FLOOR LEVELS IN THE TELL.

The clearest proof, however, of the unity of the civilisation is supplied by the signs and picture-writing found on stones and pottery. They are described below. These inscribed objects were found as profusely on the surface level as in the lowest, and indeed throughout all the strata.

The civilisation is, therefore, the same throughout, and proves the occupation of the site by the same people from first to last. That no Hyksos pottery seems to have been found on the site proves that, though the successive destructions may have been the work of Hyksos people, they never occupied the site. This may have a bearing on the date ultimately assigned to the final destruction of this town.

The civilisation is obviously not a local product, but an immigrant civilisation—the same as we find in practically all other sites excavated and described as the Copper or Early Bronze, brought by the same people, and supplanting the Neolithic Cave-dweller civilisation. These immigrants are generally regarded as Amorites.

A Sister Town.—So far we have spoken only of the southern mound. This mound is separated from the north tell by a fairly wide depression running east to west. There were thus two contemporary sister towns standing side by side, much as we find at the ruins of ancient Tiberias.

We say contemporary advisedly. Everywhere the debris on the surface of the north tell and the results of soundings indicate the same civilisation of the same age as in the southern tell. There are traces of violent conflagration, strata of ashes succeeded by mud and debris, with methodical levelling and reconstruction. If, as Père Mallon suggests, the southern tell is to be identified with Sodom, this sister town may be Gomorrah.

Destruction of the Towns by Fire.—It is obvious that the whole of Town IV sank in a vast conflagration. Heaps of ashes, with broken and calcined stones, fill the ruins, and at some points reach even to the surface. So far as can be judged, Town III sank in the same way. As for Towns I and II, many of the deposits of ashes are from hearths, but others lie in strata like those of Towns III and IV. Till further excavation has been made, Père Mallon reserves his judgment as to the nature of the catastrophe which destroyed Towns I and II.

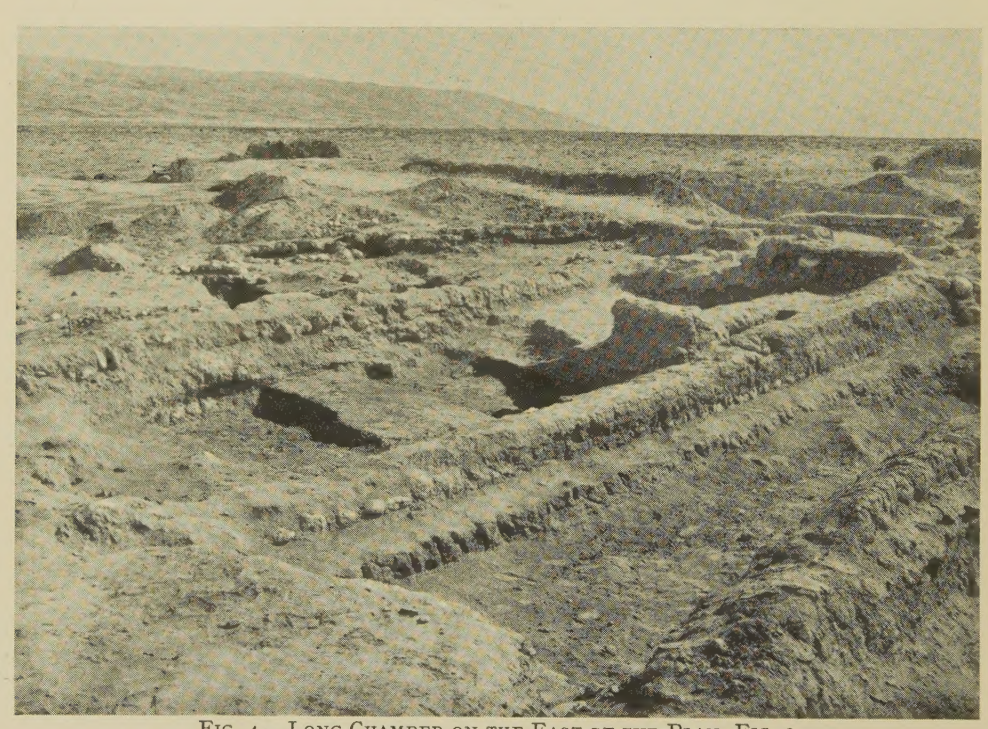


Fig. 4.—Long Chamber on the East of the Plan, Fig. 2.

The Ashes.—The ashes found, extremely dirty, leached formerly by the rains and later by the water of infiltration, contain little of their original ingredients. Koeppel compares them with the ashes found in Jericho, Beth-shemesh, and Bet Mirsim. Analysis shows 70 per cent. to 90 per cent. of sand and the rest particles of carbon, with at Teleilat Ghassul the addition of some vegetable matter. In the lowest strata the proportion of carbon is even less, as we should expect, and the strata are more shallow and more mixed.

Inscribed Objects.—A considerable number of objects bearing signs or writing of a crude character has been found in the site—potsherds, pebbles, carved stones, seals, and bricks. These are found in all four strata. So far,

most of these have come from Town IV, the latest occupation, for the reason that this stratum has been most thoroughly excavated.

1. *Potsherds.*—Altogether about 300 potsherds bearing these signs have been found. Frequently the inscription is mutilated by the broken edge of the sherd; but more frequently the distance from the break indicates that the inscription as found is complete. It appears, therefore, that the inscription or stamp was incised on the complete vessel. To draw up a list of these signs is the first step towards interpretation, and not an easy task, for it is by no means clear, whether the signs as they stand, separated or not, form one sign or several.

Rather more than 150 of these sherds bear only one sign or picture. The others have two, three, four or at most five or six. Repetition of signs on the same sherd and on other sherds is of frequent occurrence. They were incised always on the outside of the vessel, but on very varied positions on the base, on the sides, on the handles, at different heights, and near the brim. Most of them were incised after the vessel was baked, perhaps by the owner. These, therefore, would appear to be marks of the owners who used the vessels.

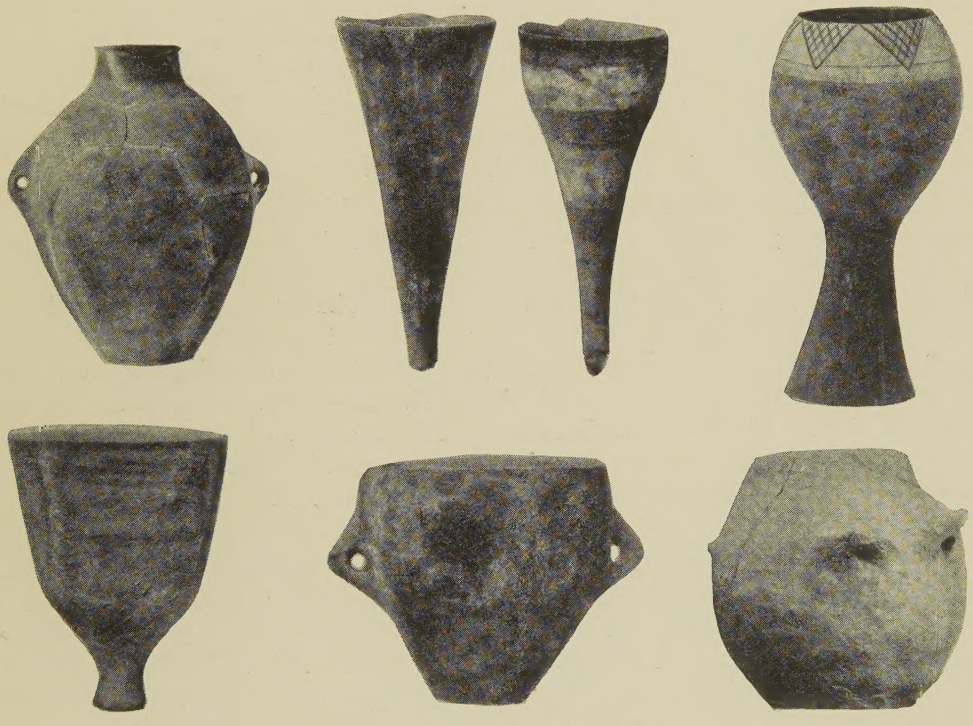


FIG. 5.—POTTERY FROM TELEILAT GHASSUL.

2. *Stones and Seals.*—With two or three exceptions, the inscribed stones found are complete. They number about one hundred and seventy. According to their external form they may be grouped as follows:—

(*a*) Carved seals, one side smoothed and polished for the inscription, the other prepared for suspension, frequently with a hole bored. One of these impressions is incised on the end of a fossil (*Actaea solomonis*). All these seals have several signs.

(*b*) Weapons and tools; two mace-heads and some rounded chisels.

(*c*) Stones and pebbles of various shapes. Some are unworked, left as found in water-courses. Others have been carefully flattened for the inscription on one side, by rubbing or polishing; some have one or two holes for suspension.

One specimen is unique. It is shaped like a locket and inscribed on both sides. In size these vary from 1 to 10 centimetres. On the largest the inscription generally forms a picture panel divided into two or three sections, surrounded by a frame in relief, consisting of a notched edge.

3. *Bricks and Similar Material.*—(*a*) Bricks handmade without a mould, with large, deep stamp impressed on the soft material.

(*b*) Lumps of clay made in the form of stamps, shaped by hand and sun-dried, hardened and tough. With one or two exceptions, the marks on these are the same as on the stones and sherds.

General Remarks.—The number and variety of these inscribed objects indicate that they were in constant use and formed part of the daily life of the people.

All the signs have a family likeness and form a well-characterised group. The straight line is the dominating element. Curves are very rare—a fact which is probably due to the material being generally hard and the instrument used doubtless a graving tool or a flint point.

Any study of them, while the excavations are uncompleted, must of course be provisional, but we note that as these inscribed objects are found in the very lowest stratum, they are therefore of great antiquity, and had been brought in by the original builders of the town, in their earliest forms at least, for development is observable as in the case of the pottery.

Père Mallon does not mention the depth at which any particular examples were unearthed ; but states that these inscribed objects were found in all four levels. He gives also one specimen, a small pendant bearing a mark like the Greek letter Psi with four drill holes arranged in oblong form above and below its arms, which was found " in a cutting at Tell Iktanu *at the same depth* as at T. Gh. and with pottery of the E.B. Age." Sir Flinders Petrie points out that these pebble marks are not comparable with any Egyptian marks. One can easily see in them partial resemblances to potters' marks of later date, and lamp decorations of a still later period ; but until excavation has proceeded further, and Père Mallon has published definite information, the matter must be left in abeyance.

As to dating, the pottery and flints appear to be indecisive for the II Bronze Age ; and Père Mallon bases chiefly on the appearance of bronze on the surface of the latest occupation. This implies the assumption that bronze does not appear in Palestine till the II Bronze Age. At Tell Ajjul (Gaza), however, as Sir Flinders Petrie has informed me, bronze appears at 2100 B.C. and copper at 3200 B.C. (V Dynasty). It is quite likely, therefore, that this town was destroyed at 2100–2000 B.C., as the pottery and other objects found would suggest. This would strengthen Père Mallon's identification of Teleilat Ghassul with Sodom.

J. GARROW DUNCAN.

[The conical pots and incised pottery are like those on the sites E and O in the Bethpelet Neolithic settlements. These belonged to an intrusive people, who came after the introduction of the triangular hoe, and before the hoe with parallel sides. They also introduced basalt work, and probably migrated from the Jordan valley. A long development of flint work succeeded this. The bronze objects on the surface at Ghassul might belong to a much later occupation. Until we have the levels of each of the varieties of pottery published, the connection with other sites is vague.—F. P.]

COIN MOULDS FOR EGYPTIAN FEUDAL CURRENCY.

In *Ancient Egypt*, 1926, pp. 5–9, I described a new type of Egyptian bronze currency of the fifth century A.D., from examples in a hoard found by Mr. Brunton at Qau el Kebir: and I discussed its relation to other forms of currency further in the *Numismatic Chronicle*, 1926, pp. 43–92. This type consisted of cast pieces copied on a reduced scale from the Imperial coins which circulated in Egypt: the models were mainly drawn from issues of the fourth and fifth centuries, but included a few earlier examples, and I concluded that it represented a feudal currency.

Recently my attention was drawn to two moulds in the Ashmolean Museum, which obviously had been prepared for the production of pieces of this type, and with the permission of the Keeper of the Museum they are published here. They were obtained about 50 years ago at Akhmîm by Mr. Greville Chester: they are thin disks of clay, one (I) with impressions on one side only, the other (II) with impressions on both sides. As will be seen from the illustrations, the impressions were grouped in sets of five, with connections by runlets; obverses and reverses appear indifferently side by side on the same disk, and there is no distinction of types; evidently the workman took any models that were at hand and put them on the clay anyhow. The upper disks are the moulds, the lower disks the impressions.

The general principle on which the moulds were made is the same as that shown in the moulds for casting copies of Constantinian coins, of which numerous examples have been found, especially in the Fa yûm ; but, as the latter were much larger, of approximately the same size as their originals, only one impression was made on each face of a disk. The moulds were fitted together in a roll with a clay envelope, with a cut along one side going down to the impressions, for the introduction of the molten metal ; but, in the later moulds, it was necessary also to make runlets from one impression to another, through which the metal could flow. These runlets seem to have been formed by cutting the clay, after the impressions had been made on it ; this only had to be done on one side of each mould, and so it will be seen that there are runlets on II (*a*), but not on II (*b*), the other face of the same disk. These runlets frequently went over the edge into the field of the coin, and the marks of them were reproduced on the casts : the results are obvious on some of the actual coins from the Qau el Kebir hoard which are shown on the plate. These marks puzzled me when I first examined the hoard, but they are clearly explained by the moulds.

Apart from questions of technique, the moulds are important in the evidence they give as to the district where these casts were produced. Though the find-spot of the moulds is not stated, they are not likely to have been brought from any great distance to Akhmîm for sale ; and so they confirm the suggestion I made that the pieces found at Qau el Kebir originated in the neighbourhood of that town. It is also interesting to note that the maker of the moulds did not confine his copies to contemporary coins : on II there appear an obverse of Theodosius and a reverse of the cross in wreath type which did not come into use till after the death of Arcadius ; this also is in accordance with the evidence of the Qau el Kebir hoard. Some of the impressions on the moulds are imperfect, and may be compared with the illegible and almost blank specimens from Qau el Kebir in the upper row on the plate.

J. G. Milne.

[In University College is a group of eight pottery disks, stuck together by overheating. The moulds are empty, so they were being heated before casting ; this explains how the metal ran through such narrow passages. On the rouleau is a runnel for filling all the moulds at once. The end disks have moulds outside, but are broken. The types are partly effaced by heat, among them are VOT X MULT XX, and Victory dragging a captive. The disks are 1·9 to 2·0 inches across, each has six moulds, 0·38 to 0·45 diameter. Bought in Egypt.—F. P.]

A SYRIAN GOD AND AMEN-RA?

In the volume *Bethpelet I*, on plate XII, there is given a scarab No. 171, of which the description is to be found on page 7 of the same volume, and is as follows :—

" The best engraving of all is on 171, where the Syrian god, with pointed cap and long streamer, having horns in front, grasps the Egyptian royal uraeus with hood expanded and pierces it with a spear. This can only refer to the Syrian triumph over the Egyptians, at the close of the XVIIIth Dynasty, and is the only native memorial that has been found of that revolution." This scarab is of particular interest, since the form of the god shown is certainly rare, and on that account its identification is a matter of importance.

Side by side with this scarab, however, there might be placed a plaque, which was obtained by the Rev. W. MacGregor at Zagazig in the year 1889. This plaque remained in the possession of Mr. MacGregor until recently, when it was sold to the Royal Museum at Brussels. The plaque is of glazed steatite.

M. Jean Capart, Keeper of the Brussels Museum, stated to the present writer that he does not know of any other similar document. He has also very kindly supplied the following opinion :—

" It is perfectly clear that it exhibits two representations of Amen-Ra. With regard to the date of the object, I have no hesitation in placing it in the Bubastis epoch. The cartouche which is to be found on the side (edge) is that of Shishak II of the XXIInd Dynasty."*

* The publication, however, reads as Rameses II (Ed.)

This identification is interesting when it is remembered that the plaque was obtained at Zagazig (Bubastis). The text on the plaque is partly obliterated. The one side apparently reads, behind the crio-sphinx of Amen-Ra, " A *dy hetep seten* of Amen-Ra king of the gods Lord . . . living . . . eternally for ever." In front of the sphinx there seems to be " Amen Ra king of the gods Lord . . ." followed by some signs for which there appears to be no translation.

On the other face, behind the winged figure, the inscription, which is not very clear, probably reads : " The protection of life behind thee, as Ra."

The matter of great interest with regard to the plaque is contained in the remarkable similarity which exists between the winged figure and that shown on the scarab. If the uraeus here normally accompanies the figure of this god, it is not likely to represent the dominion of Egypt on the scarab. The Syrian winged figure of a god is referred by Cook (*Rel. Ane. Pal.* 116) to the god Set ; this is confirmed by a Leyden stelebearing Set spearing a serpent (*Lanz. Diz. Mit.* ccclxxviii, 1). The scarab then may well represent the triumph of the Syrian god Set.

John Robert Towers.

THE PEOPLES OF EGYPT.

Before looking at the many mixtures of races which occurred in Egypt it is desirable to review the causes and the methods of such mixtures, so as to distinguish them in our historic view.

Races are brought together (*a*) for food supply; (*b*) by taxation altering allegiance: the Goth came as a relief from Roman taxation, and the Arab was preferred to Byzantine taxing; (*c*) for plunder of movables, or of land.

The movements are by (1) infiltration, either chronic absorbed, as the Flemings and Huguenots in England, or not absorbed, as Jews and the gypsies. Or else leading to conquest, as the Ist dynasty or Arabs in Egypt.

(2) The entry may be backed by a faction, for rule as the Normans in Ireland, or for displacement as the Saxons in Thanet.

(3) The movement may be direct war (*a*) for domination, absorbed as XVIIIth, or XXVIth dynasty or Greeks, in Egypt, or for rule as English in New Zealand; (*b*) for plunder, as Egyptian campaigns; (*c*) for slaves, as Egyptian, Assyrian, and Roman wars, absorbed as in Egypt, or subject as helots or negroes; (*d*) for extermination, as down to our days in Tasmania.

A rich country will always tend to receive changes of population. In times of peace immigrants will push in to share in the benefits of the land, as the good land of England has drawn foreign people in every century. The result of prosperity is usually ennervating, so that in war more active races are led to invade and seize the wealth that has been acquired, as in the Saxon and Norman invasions of England. We shall here consider the peoples who entered or influenced Egypt, rather than the changes of political ascendancy.

Egypt, as the most fertile and favourable land for primitive races, was necessarily bound to be in frequent relation with foreigners. By its suitability the civilisation in it was usually in advance of that in surrounding lands. The history of Egypt is, then, the most continuous and longest record that remains to serve as a standard scale for gauging and registering the history of other countries. Thus the foreign connections of Egypt are, at present, the most important sequence of history for tracing the career of man elsewhere.

The most remote view of man that we have was when the Nile ran a hundred feet above the present level, and deposited rolled Chellean flint tools in its gravels. Artefacts of each of the later periods are known, and at the close of the Palaeolithic Age there were deposited many mineralised human bones, of which fragments are preserved to us, broken and river-worn. These show a high type of man, and the form of the jaw is equivalent to others of the pyramid age.

The continuous development of civilisations has been traced in the Haifa caverns, from the Mousterian down to well-known times. Also in the Wady Ghazzeh, South Palestine, a continuous series of settlements has been examined by our School, from Mousterian types to the rise of copper, and associating flint work and pottery. These appear to link on to the Egyptian series, which is now carried back continuously to the Aurignacian.

The starting point of continuity of details is at present in the Tasian age in Egypt, the flint work of which belonged to the Solutrean style. In looking at Oriental sources, we must not expect to find the stages in the same condition as in Europe. The civilisation was older and more stable, and it was not interrupted by changes of climate. The Solutrean in the East seems to have progressed unbroken into the Neolithic stage, the types of form being almost identical,

while in Europe the immigrants were isolated and brutalised by the cold Magdalenian period, after which a fresh body from the East arrived in the Neolithic stage.

In conformity with this we find that the Solutro-Neolithic style of the Fayum settlements and Badarian stage was followed in Egypt by an infusion of people using the Magdalenian style, contemporary with others who had gone on developing the Neolithic style in the Amratian and Gerzean periods.

We can now begin to frame a definite course of history of the arts, with the Badarian period in Egypt. This preceded the Magdalenian style, which in Europe is, dated at the most moderate estimate, to 9500–6500 B.C. If this is the equivalent of the Amratian and Gerzean which contain Magdalenian works, the Badarian will date from before 9000 B.C. or thereabouts. It was certainly a long period, as in the middle of its deposits a layer of limestone chips was washed down and consolidated like rock, yet the styles of work before and after this interlude are identical. It is not likely that the Badarian age began later than 10,000 B.C.

The condition of mankind, then, in Egypt shows a mixture of three races. (1) The rude, thick-limbed people, who were doubtless pre-Badarian. (2) Heavy-faced but normal type, like the Sumerian. (3) Shapely active type like the Mediterranean. Which of these introduced the Badarian civilisation is in question : but from the skulls being most akin to the primitive Indian, and all later Egyptians gradually being more Mediterranean in type, it seems that the Badarian was certainly Asiatic.

This first definite migration into Egypt brought in pottery of the finest paste, shaped by hand with faultless regularity and thinness, a level of skill never attained later ; this steadily degraded into ordinary thick ware. The civilisation must, therefore, have come in from a higher source, and ran down in Egypt. Stone vases were carved in basalt. Great quantities of stone beads covered with green glaze were made. They could work jasper and quartz crystal. Flint swallow-tail arrow heads were finely chipped. In ivory they carved figures, spoons, and combs. Linen was woven. Corn was cultivated and ground. All this civilisation came in from some higher centre in Asia about 10,000 B.C., and laid the foundation of Egyptian culture.

Immediately following the Badarian (sequence date 20–29) came the Amratian civilisation (S.D. 30–42). It is linked with the Badarian by the continuity of black-topped red pottery, the form of carinated bowls, the use of slate palettes and malachite eye-paint. Yet a great outburst of new types and new decoration shows undoubtedly a fresh people entering the land. The most obvious feature is the abundance of white line patterns on red bowls ; these are all imitations of basket patterns, of which the Badarians do not show a trace. They imply an independent rise of pottery from the clay-lined basket, while the Badarian wrought clay as a pot-making material, pure and simple. The patterns are those still current in the highlands of Algeria, where also the use of haematite-faced pottery and white slip decoration is common. It is, then, to Libya that we must refer this new group of population.

The decoration of this white-lined pottery shows much of the civilisation. The interest was not only in men and animals, but also in plants, of which a dozen kinds can be distinguished. Ships with two cabins are figured, rowed with pointed oars. The idea of drawing a ground plan appears, that of a boat painted in an oval dish. The gold-standard weight was already in use, and also spread to Sumeria and India.

Human figures carved in ivory are not rare. The type is slender, with domed head, bare chin, and the pubic sheath of the Libyans. There was wide

projection of the ears, which indicates that they slept on the back, as Egyptians do now. Necklaces were worn, and anklets of bead work. Tatuing was frequent, but there is no indication of clothing for men, though sandals were used (S.D. 32). Long-toothed combs were to retain masses of hair, such as the wavy hair of the fighter on the earliest scene of a combat. The combs and hair-pins usually have an animal figure at the top. Wigs were sometimes worn over a shaven head.

The most characteristic object was the disc mace-head, which disappears in S.D. 42, when the pear form begins. The disc is almost always of syenite or other quartzose rock, the pear mace of limestone or alabaster. Tubular stone vases are of brown basalt or coloured limestone. Slate palettes used for grinding eye-paint are not oblong as before, but begin again with natural rhombs and continue in animal forms. Flint was skilfully worked, in thin forked lances and symmetric knives. The surfaces were scaled over in small flakes, not rippled, and the edges deeply serrated.

Copper was slightly used, probably in the native state. The chisel is a little square bar, 2 inches long, with sharp end ; the needle is a stout wire with a notch to hook thread along. A bone harpoon was used for fishing. All this gives a picture of the North African civilisation which penetrated Egypt from the west, with new ideas. It is much more varied than the Badarian, artistic in feeling, and capable of fine work in hard stone. Some foreign trade is shown by emery from Smyrna and lazuli from Persia. There was public security, as wealth appears in the qualities of burial. A unified style existed all over Egypt, implying a widespread control, and the people may well have felt that they had mastered life, and all that was worth having.

On the east of the Nile valley there stood a different civilisation, the products of which occasionally came into Egypt all through the Amratian age, from S.D. 31. Suddenly at S.D. 40 much more of their ware entered, and at 42 was the decisive change to the Gerzean age, when the fighters with the pear mace crushed out the use of the disc mace. These people came from a rocky region, and were within touch of the Red Sea mountains for their supply of hard stone. They knew the aloe (S.D. 40); later, the ship was acquired, on the Nile (S.D. 45). The Red Sea mountains would be the most likely region for this culture.

The Gerzeans brought in a hard, buff pottery, always copied from stone vase forms. It was painted with red haematite, and the subjects show the changes in the civilisation. There is an abundance of shipping, bearing signs of the ports, and a larger amount of foreign products. Lazuli, emery, blende, garnet, amethyst, clear serpentine, turquoise, and gold were better known, while iron and silver first appear about S.D. 48. The first piece of imported glass came about S.D. 41. Linen was commoner, and stuffs were knitted.

Divination was brought in with the use of slips of reed, which were cast down to see their position, as Arabs do now. Also with little slate figures, probably used similarly. This divination by slips passed on into the use of four arrows (Ezek. 21, 21), the origin of four suites of cards, as Stewart Culin has shown. The use of games was brought in, such as game boards divided into squares, and playing pieces ; marbles were commonly made of hard stone, and miniature skittles copied from a large form. A fresh system of weights was used, known later as the Babylonian or Daric.

In stone-working the vases of porphyry and other hard rocks were beautifully made, entirely by handwork. Flint flaking rose to a fine art of decoration ; thin knives of large size were ground quite smooth, and then one face was flaked with very even ripples, more regularly worked than any known elsewhere. Copper

came more into use for daggers and adzes, though not yet for heavy tools. Spoons began to be made of ivory and silver. This civilisation broke up at S.D. 63, and all good workmanship was lost, under the pressure of Nubians and invaders from the Red Sea, both at Koptos and at Suez.

The Semainean Age (S.D. 63–78) which followed had little consistence; the products were mainly a rougher version of the preceding style. Interruption by various movements was frequent, and gradually the Red Sea invaders gained a hold over all the other peoples. It was a time of general convulsion, like the break-up of the Ramessides or of the Roman Empire.

From the Nubians of the south there came stone axes of porphyry, jade, and basalt (S.D. 63), the black incised pots with lid sunk in a ledge as in basketry, also the square-ended flint flakes which predominate in the Ist dynasty.

From the Red Sea there came in an Elamite influence, which seems to bear out the Punite tradition of the Egyptians. It appears as if Elamite traders had pushed down to Somaliland, and there founded a settlement at a strategic point, Ha-Fūn, a little peninsula such as the Punic trader loved, at Tyre and Motya. Thence they pushed up the Red Sea and brought Elamite ideas with them. The cardinal monument is the scene of fighting by sea and land, on the ivory handle of the Gebel el Arak knife. There two types of ships are figured, one Nilote, the other high-prowed like the black ship in the Hierakonpolis painting at S.D. 63. That dates the invasion, but even before that, at S.D. 46, there was a cylinder with mock signs upon it, showing that trade from Iraq had reached Egypt early in the Gerzean Age.

The Elamite carved the scene of conquest with the Divine Hero holding lions in true Mesopotamian style, he brought in the cylinder seal, the group of two serpo-pards as on the slate palettes, and the panelled wooden house imitated in architecture. A fresh standard of weight appeared, the qedet, which was the national unit in dynastic times. Lower Egypt was ruled by eastern people who were hunters; there was a woolly-headed negro people mixed up in the scenes. During this time only coarse brown pottery was made, except where some Syrian influence brought in a hard, pale ware with the wavy handle.

Abydos was the chief city of this age, where the kings of the Elamite stock were gradually growing in strength and ability. The south had been consolidating from Hierakonpolis, the old capital, down to Abydos, the later centre. At last, Mena carried his rule down stream to Lower Egypt, conquered the chief of the Fayum, and the Delta which was all fertile, without lakes in pre-Roman times.

Thus, down to the point at which written history begins, Egypt was under the rule of—

Tasians	10,000 B.C. (?)
Badarians	from Asia
Amratians	from Libya
Gerzeans	from Asia
Semaineans	from south, east, and Elam
Ist dynasty	Elamites from Punt united with Libyans.

There is no trace that Egypt had occupied, or dominated, any other land during these prehistoric ages.

Though these various ethnocracies ruled, each with typical products, yet there was usually a conquered people remaining distinct, in subjection but keeping up its own ways. From the Badarian down to Semainean period there are figures of women of steatopygous type, tatued, who seem to be of an earlier stock. In the Amratian and early Gerzean there are flint flakes of long, wavering, Magdalenian type, yet associated with the most perfect flaking. The mixture

of types in the figures at the rise of the dynasties shows (1) a plaited-beard type with curly hair, from south (?); (2) a pointed-nose type with pigtail, from east (?); (3) tilted-nose type of Fayum; (4) forward-beard type with sub-aquiline nose, western (?); (5) the dynastic race, Elamite, with forehead and nose in straight line, wide head and nose, small mouth. This last race brought forward hieroglyphic writing, and the beginning of the annual record. A wide and regulated bureaucracy, and full development of brick building, made this an entirely fresh basis for the later growths.

A fresh people yet again came in with the third dynasty, the king being of Sudany type, with a massive head, large aquiline nose, and thick lips. This mingled with Libyan stock, and in the next dynasty Khufu, the pyramid builder, shows some of the Sudany strain. Stone building was the passion of this race, bringing in graceful forms from wood and brick, and growing to the greatest scale that mankind has ever reached. Though Egypt had this ruling race, there is also met—even in upper classes—a thick-faced low type; there is also some sub-race who kept up using little seals with animal figures like those on the rocks in the back of Tunisia.

In the Vth dynasty the Egyptians began to expand towards Syria, probably up the east of the Dead Sea, because the west was too strongly fortified. The great defences of the frontier city of Gaza show how much the Syrian dreaded Egyptian power. The raids into Nubia in the VIth dynasty seem to have been only for slaves.

In the latter part of the VIth dynasty there began a flow of people from North Syria or Iraq, distinguished by wearing a badge in the form of a button hung round the neck. Such badges are found from Cilicia, Aleppo, Bismiya, and Susa. These people came down in force at the end of the VIth, and swept into Egypt where they formed the VIIth and VIIIth dynasties, ruling both Syria and Egypt during 215 years. Perhaps they were the Amorites, who are known to occupy North Syria about that time. The kings had apparently a bodyguard, with badges inscribed "the life of Horus triumphs." This was the first great political conquest by a settled people over Egypt.

The end of any conquering power, without overwhelming immigration, is gradually to be subdued to the old stock of a country. The Asiatic rule weakened, and two fresh peoples grafted themselves on Egypt. The Libyans came in as of old, and occupied Middle Egypt as the IXth and Xth dynasties for 285 years; they became much weakened, and were supplanted by the XIth dynasty of kindred stock. The characteristic tomb of the XIth dynasty is copied from the dwellings of south Tunisia, a great courtyard cut in the rock with chambers excavated around it. Meanwhile another movement from the south was more potent; the Galla race, now east of the Sudan, came down the Nile, adopted Egyptian culture, and occupied the north of Upper Egypt at Qau. They borrowed the spiral and fret pattern from northern lands, through the Syrian conquerors. The grand tombs in the rock which they cut in the Xth dynasty were of the Nubian type of temple, and adopted the N–S direction, instead of the Egyptian E–W axis. At last, through all the crowd of Syrian, Libyan, and Sudany settlers, the old Egyptian stock came up again. The decadent XIth dynasty employed a true fellah of stout Egyptian build, as vizier; this Amenemhat managed the country "over the whole of the south" during a dozen years, married the heiress of the Galla line, and called his son by the Galla name of Senusert. Such was the foundation of the XIIth dynasty.

Thus was established one of the most vigorous periods of civilisation during

two centuries. The revival of pyramid building links it with the great age of the IVth–VIth dynasties; fine art followed the earlier times, but with a more varied growth and a more scholastic treatment. The conquest of the south was the main expansion, which carried Egyptian power up to Dongola, while in the north there was free intercourse with Byblos, and an occupation at least as far as Samaria. The influence was very strong on the border of Palestine where Egyptians were in office, and their workmanship was well imitated.

This power began to fall into decay in a century; there were Syrian infiltrations going on, and after a long reign of 48 years they began to force their way into Egypt. The Hyksos horsemen came down through Syria, and poured into the Delta, though they did not advance to hold the capital, Bubastis, till 130 years later. Then the great king Apepa I stretched his suzerainty up to Gebeleyn beyond Thebes. The north being thus split off, the south became also independent, centring at Edfu, close to the old southern capital of Hierakonpolis. Thus the new forces held the oldest capitals, Buto and Nekhen. The southern kingdom has left monuments of nineteen kings, much of the work quite equal to what was done elsewhere. The rulers of the middle kingdom, from Memphis to Thebes, were looked on as the legitimate line.

In the north the Hyksos quickly took up Egyptian civilisation. They patronised mathematics and medicine, rebuilt the temple of Bubastis with copper gates, and had viziers over both Syria and Egypt together. One such is known in the latter part of the rule, even when they were less powerful. Out of 38 kings stated to have reigned, the names of 32 have been found on their works, a much larger proportion than in the names of Egyptian kings then.

Nearly eight centuries passed by, the Hyksos power decayed, and the Berbers of the south became active. They seem to have entered on the old Edfu kingdom, and the leader against the Hyksos was a little, dark man, Sekenenra. His daughter, Nefertari, is painted quite black, although venerated as the great ancestress of the XVIIIth dynasty. The change of type was due to Nefertari marrying her half-brother, Aahmes, who was a son of the Libyan fair queen Aah-hetep. Libyan blood prevailed, and Amenhetep I is represented as fair. He married a second fair Aoh-hetep, another wife of his was "the princess of the North," Hent-ta-mehi. By the energy of this family Egypt was recovered, thanks to the foreign mixture of Berber and Libyan.

The conquest of Syria by Tehutmes I, up to the Euphrates, and the spoliation of the land by Tehutmes III, brought a flood of Syrian influence into Egypt. This became the fashion, and increased until Tehutmes IV married a daughter of the king of Mitanni, and worshipped the Aten (J. E. A., 1931, p. 23), and Amenhetep III and IV did likewise. The Syrian strain and influence triumphed, and Syrian art in Egyptian hands produced the wild revolution of ideas at Amarna. Sons of Syrian princes were educated in Egypt.

The recoil came even in the time of Akhenaten. Nefertiti was adored at Thebes as the "guardian of all the gods," and her name was erased at Amarna (A. E., 1926, 63). When widowed she tried to get a son of the Hittite king to marry her, and so make an Egypto-Hittite dynasty. The Egyptians would have none of it, the mixed art perished; yet Syrianising prevailed, and the next dynasty was strongly influenced. The rise of the Rameses family is obscure to us, but probably it was from the great vizier Rames, who ruled under Amenhetep III and IV. A Rames appears with a brother Suti, named after Set or Sutekh. So the family was probably one of the mixtures resulting from the Syrianising policy of Tehutmes IV. Ramessu I followed, and called his son Sety. Ramessu

II called his children Neb-en-Kharu, Sety, Set-her-Khepshf, Bantantha, and Bent-baal: he is said to be "like Baal in his wrath," he adored Set among the gods, and Sutekh, and in the 34th year of his reign he married the daughter of the Hittite king.

Syria again prevailed when, after the XIXth dynasty had failed, it was a Syrian, Arisu, who took possession of Egypt, and he was ejected by Set-nekht, "the might of Set." Here Set and Sutekh, the enemies of the Egyptian gods, are the patrons of the dynasty.

The weakness of Egypt during the 66 years' reign of Ramessu II tempted the Libyans to settle in the western side of the land, and later to attack Merneptah. The next generation renewed the attack, "the Libyans were seated in Egypt, and took the cities of the western side from Memphis to Karbana" on the coast. When the alliance of Tunisian tribes came to attack Egypt, they were routed and made captive. Both of these wars imply a large mixture of Libyans with the western Delta. Six years later they again attacked Egypt, and Ramessu III carried the repulse westward into their own land.

After this, in the steady decay of Egypt during two centuries, we cannot doubt that the Libyan encroachments were continued. The royal activity was centred at Thebes, scarcely anything was done at Memphis, and the Delta probably lapsed to the foreigner, on the western side. In the XXIst dynasty, Thebes and Tanis on the eastern frontier were the only centres of government, and the west seems to have been abandoned to its fate. Memphis and Heliopolis are the only places of monuments.

On coming to the XXIInd dynasty, Egypt was dominated by a foreign general. A false reading of a genealogy has led to supposing this to have been a Libyan movement, but the name of Sheshenq is essentially eastern. Shushinek, "He of Susa," was a great divinity in Iraq and Persia, and one called after him must have come from the east. The capital of the dynasty at Bubastis was where the eastern road joins the Delta, and most of the monuments of the dynasty are on the eastern side. When we look to the west there is not a single trace of the first six kings of the dynasty, and only Sheshenq III has left a block at Kom el Hisn. In the Fayum there are only two remains of Usarken I. It is quite improbable, if the dynasty was western, that they should have ignored the west and concentrated in the east. This domination of the east resulted in letting the nomad Libyans occupy the west freely. The Ethiopian invasion was the end of this age.

When the next view of the country is reached, under Pankhy, the Ethiopian suzerain, we find Libyan chiefs advanced up to the middle of the Delta, at Mendes, Sebennytos, and Pasopd, while Tafnekht the Libyan held all the western side up to Memphis. From there he ruled up to Ehnasya and Eshmuneyn. All this political advance was pushed back by Pankhy, but probably without expelling the Libyan settlers.

The Ethiopians greatly revived the arts, but it is not likely that any large movement of population took place. The triumphant Libyans gained entire possession of the land by 664, after the transient plunder by the Ethiopians. Henceforth Egypt was Libyan in rule, as well as in the mass of settlers along the western side. This rule held all other settlers at bay, except that Psamtek had to satisfy his Greek mercenaries, and planted them on the two flanks of the country at Naukratis and Daphnae. Psamtek held the east farther at Gerar and Gaza as a frontier towards the Scythian horde already at Askelon.

In the next reign there was an attempt to regain the empire of the XVIIIth

dynasty, by Nekau, who had to yield it again in four years. The ousting of all the Greeks by Aohmes, only leaving them at Naukratis, and dismissing the Greek mercenaries, left the kingdom a prey to the Persians. Nationalism is a blind force.

The Persian age, 525–405 B.C., was solely a political rule, and did not bring in fresh population. But it favoured the Greeks as foreigners, and they steadily pushed in as traders. Their power increased, until the conquest by Alexander made the Macedonians supreme, and the most splendid age of the land was under Ptolemy Soter, and Philadelphus. Alexandria was founded for Greeks and Jews, and soon far outstripped all the former capitals of Egypt.

A prominent group were the Thracian soldiers, who were settled with other Greeks on the newly reclaimed lands of the Fayum, which made their civilisation dominate that region. A century later Thracians were a notable body, as well as Gauls from Galatia, Cretans, and South Anatolians. Altogether the Delta and Fayum were largely mixed with the nearer peoples of the Greek world, and the old stock of Libyans were in the background. The Delta, as being a marshy and less accessible district, held many fugitives and reprobates, as is seen in the IVth cent. romance of Theagenes and Chariclea. The sinking of the Delta since then, and formation of the lakes and great salt marshes, has made this region the home of run-away slaves at present. As Egypt was the richest land of the Greek world, so it attracted adventurers and speculators of all kinds, much as it has done in modern times. Greek became the current language of business in Egypt, and gradually ousted the Semitic from legal use. The progress of Christianity also rested on Greek, and the native Coptic was written with Greek characters.

Roman rule did not lead to any serious Latin colonisation, and Roman legions were of anything but Roman blood. Probably some mixture took place from the legions, but much less than was due to the influx of Greek trade and usury. The good order established by Augustus led to using up Egypt as much as possible by the corn levy and taxation. When general economic troubles began to tell in the middle of the second century, it was needful to compel owners of property to stay until all their capital was devoured by taxes. Then agriculture felt the burden, and the Bucolic war was the result. All this treatment deterred other people from pressing in.

The first step in the Arab world was the recruiting of Palmyrene archers for the Roman garrison of Koptos. The anarchy under Gallienus left Egypt open to invasion. Zenobia sent 70,000 Palmyrenes who ejected the Roman troops, and induced the kindred Blemmyes of Nubia to move down into Egypt. Aurelian drove out the Palmyrenes, and Probus pushed the Blemmyes back to the south.

For three centuries the Romans had insisted on inflating the currency, by reducing the silver alloy, until at last there was only plain copper to represent the tetradrachm of former days. The prices adjusted themselves exactly to the intrinsic value, nominally rising, and Diocletian tried to stabilise them by an edict of prices on plain copper values. But the trades unions having tasted of inflation insisted on going further in rivalry of nominal values, until the so-called drachma rose to about 200,000 times its real value. Then the collapse of such frivolous valuation came, and everything was bought by grains-weight of gold. Ever after that, the gold currency of the eastern empire went solely by weight, and was therefore not subject to fluctuation. (See *Ancient Egypt*, 1922, 105.)

In this miserable state of the country, Diocletian resorted to the same defensive policy as in Europe, and invited the desert Nobatae to occupy the

south, and keep out the Blemmyes, much as if we had asked the Senussi to keep back the Mahdi. On the eastern frontier similarly the Arabs were recruited as Equites Saraceni Thamudeni, and stationed at Scenae Veteranorum in the Wady Tumilat. These were but first steps in the barbarian advances. The bureaucracy and taxes became more insistant, more destructive. By 450 the Blemmyes came down into the Thebaid. In 500 the Persians advanced into the Delta, and Anastasius was reduced to asking the Arab Homeritae to attack them. A century later the Persians pressed on, and in 616 they occupied Egypt, mostly with Syrian and Arabian troops. Though after ten years the Romans returned, they soon after left finally, and the Islamic conquest of Egypt (640) was completed with the aid of many Egyptians who preferred Arab taxation to Roman extortion.

The Arab poll-tax on non-Muslims was 24*s.* a year, and on all land alike was a tax of 24*s.* an acre. The population of Egypt is stated at six or eight million men, beside women and children. This is much larger than any in modern times, and shows that the country was full, in spite of Roman taxes; but the Delta was then probably double the present area, before the submersion of the coastal lakes. The increased pressure of taxes and persecutions caused revolt, and so made way for bringing in tribes to the south-east Delta. The Arab troops also were settled, and tribes came in from time to time. Thus the Arabising of the population was a gradual but constant process, which has continued down to the present time. By 832 there was a serious rebellion of the Delta Copts, started by turbulent Arabs; their destruction was a turning point of much wider Arab migration.

The Libyans began to interfere in 869, desolating the region of Esneh. A large push was made in 919, occupying the Fayum and sacking Alexandria. Though this was repelled, the condition of Egypt was desperate. By 946 a westerner claimed the throne, and in 953 Moezz arose, who in 969 finally established the power of the Tunisian Fatimites. Henceforward the Libyan had his way with Egypt, as in old times, and the Shi'as triumphed over the Sunni for two centuries.

The Crusades made no change in the population, and Saladin the Kurd had only a thousand under him. But the future connection of Egypt was all with Syria and Asiatics. The majority of the Mamluks were Turks, and Oriental influence continued until it was sealed by the Turkish conquest in 1517. In the last century we can see a steady flow of Libyans into Egypt; the Arabs at the pyramids are all Tunisians, and along the edge of the western desert there are squatters of scarcely settled habits, who prey on the more stable occupants. Large numbers of Italian workmen have come into the towns, and the Maltese find a congenial home in Egypt.

The last two thousand years saw a large occupation of Egypt by Greeks of all lands, a dominating change by the Arab settlement, a Libyan influx, and finally a Kurd and Turk penetration.

In all those changes, whenever Egypt has held power abroad, it has been due to the energy of a foreign family of rulers. The Ist dynasty an Elamite family; IIIrd and IVth, Sudanis; XIIth, a Galla family; XVIIIth, Berber and Libyan; XIXth, Syrian; XXVth, Ethiopian; XXVIth, Libyan, Ptolemies, Macedonian, Fatimites, Libyan; Saladin a Kurd; Mamluks, Turks; Ibrahim Pasha, Albanian. Egypt, like China, needs a foreign dynasty for government, and thrives best under an alien family.

FLINDERS PETRIE.

REVIEWS.

Joshua, Judges. By JOHN GARSTANG. 8vo. 423 pp., 73 pls., 19 maps. 1931. 20s. (Constable).

This is by far the most complete study of the settlement of the Israelites, and it makes a full use of recent discoveries. A first-hand examination has been made of every site, in its relation to the record of the two books named ; this has been illustrated by over a hundred photographs, taken to explain the nature of each place. This is a great piece of work, which future excavations can only modify in small details. The broad result is the close agreement of the historic accounts with the conditions of the sites and the country.

For reference, the geographical text of Joshua and Judges is here quoted in full, marking the separation into different sources as conceived by critics. Such distinctions seem rather arbitrary, as the name Yahveh occurs as freely in the E as in the J sections. The geography and conditions of the land are carefully described, with the natural routes and connections. Following this, the whole narrative of the conquest is reviewed, with every detail of locality and position compared. A military study such as this was much needed, for testing the contemporary origin of the account, which appears to conform readily to the physical features.

The tribal possessions are then reviewed, and the author knows the Amarna letters too well for him to confuse the advance of the Khabiru—guard regiments of the Hittites—from Armenia southward, with the entirely different invasion of Hebrews from the east. The history of the tribes in Judges is then discussed, and their historical relation to the ancient sites. Lastly the account of each site in full is a valuable store of details of the names and modern state.

While this geographical work is of great value, it seems a pity to have mixed it with a special view of the much debated historical relation with Egypt. Dr. Garstang simply adopts the results of Prof. Peet and Dr. Jacks without reserve, and states the date of the invasion by Israel as 1407 B.C. But it is needful to balance the evidence for this against that of other proposals.

The grounds for the *early dating* here are as follows :—

(1) The fall of Jericho is stated to be about 1420 B.C. ; but according to Père Vincent, two centuries later by the types of the pottery. Until we have drawings of test forms to compare with others found in tombs with Egyptian kings' scarabs, we cannot tell the value of this as a discrimination of centuries.

(2) Shamgar Ben Anath (Jud. iii., 31) is taken to be the same person as a Benanath who is stated to have married a daughter of Rameses II. This has two questionable links. A " royal son of Rameses " is often met with for centuries after that king, as meaning a descendant ; so a " daughter of Rameses " may equally be of some later generation of the royal blood. Also a son of the popular venereal goddess Anaitis would not be a rare name.

(3) A general fitting together of political changes in Egypt and Palestine is relied on. Yet both Egyptian power and weakness are equated with Rest periods of the land, and oppression was bad after Egypt disappeared. There seems no firm evidence in such indefinite equations.

(4) The vague associations of Israel in the defeat by Merneptah can hardly disprove the connection of that defeat with the first advance on the south border; this was in full force, as it was popular and strongly advocated by Joshua and Caleb. (Num. xiv. 45.)

(5) The application of the term "hornet" to the Egyptian devastation would be equally applicable to Thothmes III as to Rameses III. None of the cumulative statements of long periods are free of suspicion as being due to later misunderstanding by compilers.

On the other hand in favour of a *late date*, about 1180 B.C. for the Exodus, there appears the following:—

(A) Sety I went through the land in 1316, across Jordan, and up to the high ridge at Hebron (Beth-shur) and on to Pella; but there is no trace of this Egyptian presence in the book of Judges.

(B) Rameses II, Merneptah, and Rameses III all went through the land conquering, between 1295 to 1187; yet there is no trace of these Egyptians known to the Hebrews.

(C) The four priestly genealogies, from the Exodus to David, were of like length, 10 or 11 generations. By the usual eldest son succession (as with the kings) these 9 or 10 stages would occupy 195 or 215 years, thus placing the Exodus at 1180 or 1200 B.C. It is unlikely that half the generations should be omitted in all the four series.

(D) No judge is ever said to rule over more than one-third of the land, north, east, or west. These divisions total up as periods of 118, 122, and 121 years; there is no reason why they should thus agree if they were successive.

(E) If the entry were in 1407 the Exodus would have been in 1447, or at the beginning of the reign of Amenhetep II, who went in force up to the Kishon; so this is an unlikely time for exit of a tribe from Egypt.

There is enough weight on each side to prevent dogmatism; but from the Egyptian point of view the later date is far to be preferred.

All students will thank the energy of Dr. Garstang, and the aid of Sir Charles Marston, in the production of such a valuable key to the narrative of the two books which tell us most about Palestine.

The Historical Flood. By Lt.-Com. VICTOR TRUMPER. 8vo. 26 pp. 9*d.* 1930. (Bangalore, 263 Cavalry Road.)

This pamphlet raises many questions about the bearings of the account of the Flood. That there was locally a flood in Babylonia, which left a thick deposit, is not to be questioned. The extent of it is the difficulty. That it was universal is contradicted by the continuity of species of all animals, not only of those which man would be able to preserve, and also by the absence of any physical traces in other lands. The Biblical account is a fusion of two versions, and in the earlier there is no mention of the mass of the great ocean being broken up, only rainfall is named, which is within the natural order, and does not imply any vast submersion of land. The various subjects here referred to a deluge—erratic blocks, groups of animal bodies, silt deposits, etc.—have no evidence of being all contemporary; moreover, the mammoths are found standing, as if bogged, not as if swept away by inundation. That the flood extended beyond Iraq seems beyond possibility, however far the knowledge of it may have spread into the mythology of other lands.

JOURNALS.

Zeitschrift für Aegyptische Sprache. Vol. LXIII. Part 2. 1928.

SPIEGELBERG, W.—*Ein Gerichtsprotokoll aus der Zeit Thutmosis* IV.

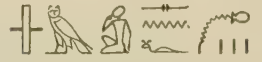
The fragments of Munich Papyrus 809—Pap. Mook—have now been put together ; a photograph is given. The contents concern the trial of one Meryre for payments due to the goddess Hather of Aphroditopolis (Gebeleyn). The accused was sentenced to the customary hundred strokes. This papyrus definitely dates the tomb of Vizier Hapu (Gardiner and Weigall, *Topographical Catalogue,* No. 66) to the reign of Thothmes IV.

EBBELL, B.—*Die aegyptischen Krankheitsnamen.*

More Egyptian illnesses are identified as follows :—

17. = Rheumatism.

18. = Scorpion sting or snake bite.

19.  = Scurvy (?).

This affliction is attended by bleeding, affects all parts of the body, including the teeth, and in all probability was scurvy.

20. = Scrophuloderma.

A difficult passage in the Ebers Papyrus is explained as a diagnosis of scrophuloderma. For this illness Egyptian doctors could not guarantee a cure, as is evident from the formula, " This is an illness against which I will fight," since for certain cures the phrase was, " An illness that I will treat," and for hopeless cases, " Do nothing to it."

v. BISSING, FR. W.—*Eine ägyptische Triade in Museum von Cagliari.*

After writing this paper the author found that Schiaparelli had published the tablet in *Notizie dei scavi,* 1919.

SCHARFF, ALEXANDER.—*Eine Kalksteingruppe zweier an einen Pfahl gebundener Männer.*

The writer can offer no explanation of this limestone group, which was acquired by the Berlin Museum in two portions at different times. It consists of two men bound to a post.

ROEDER, GUNTER.—*Die Kapellen zweier nubischer Fürsten in Debod und Dakke.*

The chapel of Ergamenes at Dakka is compared with that of Azekhraman at Debod, and the conclusion reached is that the Debod temple is earlier in date than the Dakka temple, that is, that Azekhraman preceded Ergamenes in date. In his preliminary list of Meroitic Kings (*J.E.A.*, IX, 1923, pp. 34–77), Reisner placed Ergamenes before Azekhraman, though he found no evidence for this order at Begarawiyah, and relied entirely on the order suggested by the evidence at Debod and Dakka.

CALICE, F.—*Zur Entwicklung des U-Lautes im Aegyptischen und Koptischen.*

Further instances are given of N.K. *u*=Coptic ⲏ, ⲉ. (See *Zeitschrift* 62, p. 64=*A.E.* 1929, 2, p. 56, for Albright's latest work on this subject.)

CALICE, F.—*Die Entstehung der koptischen Eigenschaftsverben.*

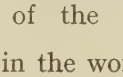
The writer finds the clue to the origin of the Coptic adjective-verbs of the form ⲛⲁⲁ=in a sentence in Sall. Pap. 10, 6, which begins with *nă nfr.* In the hieroglyphic text of the poem (Karnak 68) the first word is given as *in iw.*

TILL, WALTER.—*Achmîmisches.*

The following points are dealt with : (1) ⲉⲓϥⲁⲉ ; (2) the uncontracted *status nominalis* ; (3) mixed forms in the *status pronominalis* ; (4) the original vocalisation of the *2-lit.* infinitives.

MISCELLANEA.

RANKE, H.—*Die Lesung von* *" Haus."*

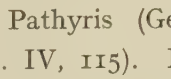
The variant of the O.K. man's name  suggests that *w* is the second consonant in the word house.

The remaining contributions to this section are all by Spiegelberg, and are as follows :—

Zu Pap. Westcar $^{5}/_{24}=^{6}/_{7}$. By reading *snṯy*, image, instead of *śnty*, foundation, ground-plan, in the girl's reply to Seneferu's offer to replace the lost trinket, there is no need to assume a proverbial phrase as has been done hitherto, since a literal meaning results, viz., " I want my possession in its own likeness," *i.e.*, the actual thing and not a substitute.

Zu dem Titel kwṯ *o.ä. der Spätzeit.* As this title has been found as a synonym of ỉny ʿ*ȝ* doorkeeper, it must now be translated in this way.

Die Datierung des Totenbuches des Priesters En-pehef-nachte. In *Zeitschrift* 63, p. 37 *ff.* (=*A.E.*, 1929, 3, p. 86), von Bissing dated this funerary papyrus to the XVIIIth dynasty, but it must be later, probably XXIst dynasty. The coffin of the owner of the papyrus is in the Brit. Mus. (No. 29591), and his ushabti box is mentioned in Hay MS. 29844A in the same Collection.

ʾwn.t  = Pathyris (Gebeleyn). This town is named in the titulary of Pă-hry (*Urk.* IV, 115). Its identification with Gebeleyn yields a third name for this town.

Zu ʾ*ȝs* ⲟⲩⲥ " *kahl.*" The queries after the translations of ʾ*ȝs* and *ỉs* on pp. 20 and 33 of the Berlin Dictionary, Vol. 1, may now be removed, and Coptic ⲟⲩⲥ bald, may be regarded as a derivative.

ϩⲣⲧⲉ (A) < *hrdj.t* " *Furcht.*" Sir Herbert Thompson translated this word as fear in two passages in the Gospel of St. John. The Egyptian form of the word is to be found in its N.E. form in two passages in the Harris Papyrus.

Berichtigung zu ⲛⲧⲁϥ ⲥⲉ (A) " *er ist es.*" ⲛⲧⲁϥ ⲡⲉ has now been found to be the correct reading of this expression in the Gospel of St. John ix., 37, so that Spiegelberg's explanation of the erroneous reading given in *Zeitschrift* 62, p. 48 (=*A.E.* 1929, 2, p. 55) is naught.

Zeitschrift für Ägyptische Sprach, LXIV. Part 1. 1929.

Sethe, Kurt.—*Die beiden alten Lieder von der Trinkstätte in den Darstellungen des Lukserfestzuges.*

A translation of, and commentary on, two ancient songs which are quite foreign to the rest of the N.K. inscriptions that accompany the scenes of festival processions on the side walls of the Great Colonnade at Luxor.

Sethe, Kurt.—*Das Papyruszepter der ägyptischen Göttinnen und seine Entstehung.*

The custom of giving certain goddesses a papyrus sceptre as an attribute is relatively late and was gradually evolved. It arose out of the O.K. custom of offering them a real papyrus flower that was specially plucked for this purpose in the Delta.

Sethe, Kurt.—*Das Wort* im *"Seite" und der Ursprung der neu ägyptischen Präposition* irm(ẇ) *"mit."*

The writer here corrects a somewhat forced explanation given in a former article (*Zeitschrift* 56, p. 44 *ff.*) of the name of the people as written in the time of Amenhetep III. He now shows that the last sign stands for *im*, an old synonym of *gs*, which soon became obsolete. This word, he thinks, may further explain the puzzling N.E. preposition "with."

Borchardt, L.—*Bilder des "Zerbrechens der Krüge."*

The custom discussed in this article is that of throwing down pitchers after the funeral meal, and is distinct from Sethe's "breaking of pots" (see *Zeitschrift* 63, p. 101, 1928=*A.E.* 1929, iii, p. 89). The vessels may have been broken to prevent their desecration by further use, or in fear of the spirit of the deceased who was believed to have taken part in the feast.

Wolf, Walther.—*Der Berliner Ptah-Hymnus.*

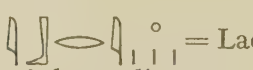
This is a detailed study of Columns 2–12 of Berlin Papyrus 3048, which consist of a hymn to Ptah. The papyrus dates to the XXIInd dynasty, but the hymn probably goes back to the early O.K.

Neugebauer, Otto.—*Zur ägyptischen Bruchrechnung.*

The mathematical leather roll in the British Museum (published in *J.E.A.* 13 p. 232 *f.*) is shown to explain how the rules of the Egyptian "multiplication table of fractions" which underlie the "2/n scheme" were obtained.

Ebbell, B.—*Die ägyptischen Drogennamen.*

The following suggestions are made in identifying Egyptian drugs:—

1.  = Ladanum. This probability is made almost certain by the use of the medicament as a hair tonic.

2. = sea shells. This was used in ointments for burns, and ointments containing lime are still a popular remedy for burns.

3. = urina pueri impubis. If this identification is correct, we have a further example of a Greek remedy derived from an Egyptian.

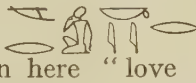
4. = *Alkanna tinctoria, Tausch.*

5. = *Moringa aptera, Gaertn.* and not, as Loret thought (*Rec. de Trav.* XV, 111–116), *Ceratonia Siliqua* L.

Gustavs, Arnold.—*Subaräische Namen in einer ägyptischen Liste syrischer Sklaven und ein subaräischer* (?) *Hyksos-Name.*

The list under discussion was published by Steindorff in *Zeitschrift* 38 (1900), p. 15 *ff.* It is now shown to contain several names of Subaryan derivation (Assyrian or N. Mesopotamian). The question arises : if the Hyksos are proved to have been Subaryans, what has happened to their Subaryan names ? One Hyksos name at least, *Smḫn*, seems to be Subaryan in that it probably contains the name of the Subaryan god *Simiḫe*. But many Hyksos names are undoubtedly Semitic. Two questions present themselves, which cannot be answered in the present state of our knowledge : (1) Must we regard the *mariannu*, who formed the warrior nobility of the Subaryans, as the Hyksos nobility ? (2) Was the mixture of Subaryans and Semites typical of the whole Hyksos race as it was of the *mariannu* ?

Edgerton, William F.—*A Clause in the Marriage Settlements.*

The phrase  A. which occurs in marriage settlements is shown to mean here "love another than A." The "correct interpretation of the preposition in this and some related idioms tends to illuminate the attitude of Egyptians in the demotic period towards polygamy. . . . No Egyptian marriage settlement directly suggests the existence of polygamy and concubinage."

Sethe, Kurt.—*Zur Erklärung der koptischen Nominalverben der Eigenschaftswörter.*

Sethe cannot accept Calice's explanation of adjective-verbs with a suffix pronoun as subject (see *Zeitschrift* 63, p. 143) ; this form was explained in his *Nominalsatz* § 37.

Sethe, Kurt.—*Bemerkungen zu W. Till's Achmimisch-koptischer Grammatik.*

Sethe reviewed Till's Grammar in *Deutsch. Lit. Ztg.* 1928, p. 1800 *ff.* ; in this article he discusses several points in greater detail than was suitable there.

The following articles are by W. Spiegelberg :—

Der Ausdruck s³ 'w.t=f ('j.t=f).

This expression is to be translated by "One whose coming is awaited."

Eine Darstellung des Gottes Osiris Anezti.

On the obelisk-like terimnation of the pillar behind the head of a statue of Isis in the Munich Glyptothek (Statue No. 29)—the head does not belong to the statue—there is a representation of a man with the attributes of Osiris *ᶜndty*. There was a temple of this god at Behbêt, the residence city of Nectanebês. Spiegelberg would, therefore, date the head to the time of this Pharaoh, *i.e.*, mid-IVth century B.C.

Der Grab eines Grossen und seines Zwerges aus der Zeit des Nectanebês.

The inscriptions on the two granite sarcophagi found by Quibell at Saqqara (*Excavations at Saqqara*, Vol. VI, 1923, p. 13) are dealt with in this article. Sarcophagus 29306 is that of a great dignitary of the reign of Nectanebês, whilst

the inscriptions on the small sarcophagus (29307), now published for the first time, show that it contained the great man's dwarf, who wanted to be near his lord in death.

Die Namen Σαμανς *und* Θαμοῦς, Ταμῶς.

A bilingual papyrus in the University of Michigan (Inv. 3199) gives the demotic form of the Greek name Σαμωνς. The Egyptian name proves to be a theophorous one, T³ *y-n-'m=w*, meaning (God N) has chased it (the enemy) away. Σαμωνς is another form of the name Σαμανς, which was first known from "The Dream of Nectanebos." Θαμωνς, Θαμως, Τιμως seem to be other forms of the same name.

Die Schlusszeilen der Erzählung vom verwunschenen Prinzen.

A new rendering is offered of the last lines of the *Tale of the Enchanted Prince*, which gives a very different version from the usually accepted one. It is based on a new reading of line 9, which Spiegelberg takes to mean that the Prince ran away from the dog in terror, when the latter addressed him in a human voice.

Der Vezier Harsiêse zur Zeit des Nektanebês.

Several viziers of this name have been known in the Late Period, but hitherto none have been dated. A vizier of this name is now dated to the time of Nectanebês by the inscriptions on a fragment of black basalt in the Cairo Museum.

Miscellanea.

Zu Papyrus Westcar 8/17.—Erman's translation of this line is incorrect, being based on a mis-translation of *ʿwt šps. t*, which is a term for human beings, not sacred beasts. The magician protests against decapitating and restoring the head of a human being, whereupon a goose is brought. In a postscript Spiegelberg acknowledges that he was forestalled by Sottas and Maspero in the correct translation.

Noch einmal Papyrus Westcar 5/24=6/7.—Nor was Spiegelberg first in the field with his translation of this passage in the Westcar Papyrus (*Zeitschrift* 63, p. 150); he admits the superiority of Peet's translation, "I prefer my own thing to its like" (*J.E.A.* XII, p. 320).

Scharff, A.—*Eine vorgeschichtliche Topfzeichnung.*—In the *Jahrbuch für prähist. und ethnograph. Kunst*, 1927, p. 29, H. Kühn has figured a scratching on a prehistoric pot of a quadruped with the sun's disk on its forehead, and has used this drawing in his comparison of Egyptian drawings with rock drawings in the Sahara-Atlas district. (The drawing is misquoted in the *Jahrbuch*; it is really in *El Amrah and Abydos*, Pl. XVII, 19). Scharff protests against classing the rock picture of the ram with the sun's disk as palaeolithic, merely so that it may be considered as the forerunner of the Egyptian ram of Amen.

Kees, Hermann.—*Die Schreibung* *für Vater.*—The *f* is not to be considered as an organic part of the word, but rather as having crept in, owing to the custom of writing "his father" in documents and formulae.

Kees, Hermann.—*Zu Königsnamen im grossen Namen.*—The presence of a king's name in the "big name" of a private person does not necessarily mean that that person was born in that king's reign, since the name may have been taken in later life, witness a certain *K*³ (Cairo 43371). This official's "beautiful name" was Pepy-nefer Ramery nefer, but he grew up in the reign of Teti, and did not come to Court until Pepy's reign.

The remaining articles are by Spiegelberg :—

C ω "*Binse, Matte.*"—This word is now shown to have two meanings, the material and the finished product, reed and mat.

'mj.t "*Farbenpaste.*"—The inscriptions on the stela of an artist in the Louvre (C 14) [see *A.E.* 1925, Part 2, p. 33 *f.*] contains an obscure passage in which the artist claims knowledge of making a product which resists fire and water. If the difficult words be translated as paste for inlay, we have a good description of the process used at Medum.

Zur Verwaltung Libyens im Neuen Reich.—An alabaster canopic jar in the Egyptian Collection of the Munich Museum antiker Kleinkunst is remarkable for the titles of its owner Huye. He was head of the bowmen, commander of the foreign lands in Libya, . This Huye was presumably identical with the owner of the stela from Abydos in the Berlin Museum (No. 7292).

L. B. E.

THE QUARTERLY OF THE DEPARTMENT OF ANTIQUITIES IN PALESTINE, I. i.

This series of reports is issued at 18*s.* 6*d.* annually. This number consists of 51 pp., 31 pls. It is of the same style as the British Museum quarterly, issued at 8*s.* annually, 40 pp., 20 pls. (Milford.)

Church of the Holy Sepulchre.—A slab of scroll work with men and birds is dated between 1150 and 1180. On the reverse is geometrical carving between 978 and 1090 ; both of excellent work.

Cemetery at Karm al-Shaikh, Jerusalem.—On clearing ground for the new museum, 130 feet north of the north-east corner of the city, a cemetery of about 70 graves was found, dated by coins between A.D. 30 and 580. Plans and 14 plates show the results ; an essential record, but not adding to our knowledge of that age.

A hoard of Phoenician coins.—An important group of the sea-pegsus rider, and owl with flail, type, found at Haifa 1¼ mile S.W. of the station, in Tell Hawwam ; 14 are of the earlier thick type with copper alloy, on the beqa unit, 204 grs. ; 95 are of fine silver on the Attic unit or Stater. Probable date between 310 and 280 B.C. Obtaining so many in fine condition, they give an excellent datum for the weight, and having been weighed before and after cleaning, the original weight of each can be fixed. The rust being of 108 silver to 35 chlorine, ¾ of the chloride removed will be silver, and on deducting ¼ of the difference from the uncleaned weight the original weight is found. On taking out the weights of each year of issue separately, there does not seem to have been any shift of the standard, or change in its accuracy.

		gms.	mean diff.		grains.	mean diff.
years	2, 3, 4	8·88	·03	=	137·02	·4
	24	8·87	6		136·86	·9
	25, 26	8·83	4		136·25	·6
	27	8·86	4		136·72	·6
	28	8·84	5		136·40	·8
	29	8·86	4		136·70	·6
	30, 33	8·85	5		136·56	·8

The mean of all is 8·855 ± ·005 = 136·65 ± ·07 grains. The Egyptian Stater weights have a double standard of 134 and 136, so this is high in the heavier standard, but not much above the average of the Attic trade weights.

Mediaeval 'Ajlun.—This is a study of the defence of the east of Jordan against the Crusaders. Sections and plans of the different floors of the castle, with twelve views, are given.

A Fatimite coin-die.—This is a double die for both faces, like a peg cut in two. It is of El 'Aziz, 982 A.D., much like his large two dinar coin weight (*Glass stamps*, 291). From differences of lettering it is concluded to be a forger's die, like those used later by the Crusaders.

Loop pattern decorating lead sarcophagi.—These were found east of Ascalon. In a chamber were two sarcophagi opened, and one intact. The cast decoration on the sides of vine and loop pattern are useful as being dated to Constantine by a coin. The loops are like forms of bread used at church festivals, so the ornament represents bread and wine. In the intact sarcophagus were some goldfoil loops beside a necklet and other pieces.

Satura Epigraphica Arabica I.—Inscriptions of Beybars 1273 Nablus, two of 1295 Tiberias, 1317 'Araq al Manshiyyeh, with photographs.

Mediaeval Arabic description of the Haram of Jerusalem.—This is by Al-'Umarī, quoting from Tajad-den, circ. 1350 A.D., valuable for the history of the Dome of the Rock, often called the Mosque of Omar.

The papers are only signed by initials; it would be desirable to give the writers' names in full, as is usual in scientific reports.

KEMI III.—VARILLE, A.—*La stèle Egyptienne No.* 1175 *de Toulouse.*—This bears a figure of the travel boat of Osiris bearing the shrine, named *neshemt.* The *shm* is written *sh* by abbreviation of the *shm* sign. The boat is adored by a woman Mery Ra and a scribe Mes, the latter having united with the fan-bearer Sah-nefer to bear the bark. Mery Ra is called the *hebs* or veiled one of Sah-nefer, and she takes the place in adoration where Sah-nefer would be expected. Is it possible *hebs* may be here the *widow*, who acts for the deceased Sah-nefer?

JOURNAL OF SOCIETY OF ORIENTAL RESEARCH, 1930, Nov.—KEVIN, R. O. —*Wisdom of Amenemapt and . . . Book of Proverbs.*—This is a useful summary of the various views regarding the date of Amen-em-apt and the relation to the Proverbs. As the portion of the Proverbs in question is dated by Oesterly to the VIIth century B.C., and as Lange brings down the date of the language of Amenemapt to Perso-Greek times, the door is open for considering whether the Egyptian was not compiling from the Jew. Kevin, therefore, goes through many passages which he claims as pointing to a Hebrew original. This is in accord with the structure being more continuous in the Hebrew than in the Egyptian, and with the powerful theologic ethics of Amenemapt which are unique in any Egyptian writing. In short, structure and character agree with a Hebrew original. The paper should be read by any one judging of the subject.

1931, Jan.-Apr.—MERCER, S. A. B.—*An Expedition to Abyssinia.*—Dr. Mercer has spent over two months in Abyssinia, examining and photographing Ethiopic MSS. of the Bible. He had every facility given, and collected all that was readily accessible. The earliest is not before the XVth century, but he

believes that older MSS. may yet be found in private hands. His special purpose was a critical edition of Ecclesiastes, which is now ready.

Dougherty, R. P.—*North Arabia and the Ancient Sealand.*—This is a plea that the sealand refers to the low desert of North Arabia, which is the bed of an old sea, and very salt.

Bulletin of the Royal Ontario Museum, 1931, May.—A large scarab of was bought in London, 1910. The cutting looks good and careful, the back slate has the girth line beaded ; the axial division is a double ridge, known in XXV. So there is nothing dubious, though the Necho forgery makes one cautious. After the royal titles it runs : " He has slaughtered his enemies, south and north. In every foreign land the chiefs of vanquished enemies to him—the fallen he slew—came themselves as prisoners that each among them might destroy his companion, in order that he might make glorious him who, in making him great, loved him." The translation is by Dr. Mercer.

Bulletin, Museum of Fine Arts, *Boston*, 1931, August. Wheeler, N. F. —*Expedition in the Sudan*, 1930–1. — A stele from Abydos records the expedition in year XIX of Senusert III ; now an inscription of that year has been found on a quay at Uronarti. It describes the difficulties. " The king proceeded in going north from overthrowing of miserable Kush. One had to find navigable water for getting past Yashemuk and hauling the boats, as the season demanded, every shoal likewise. As for the shoal of . . . it was bad ; it was far from easy to get through by hauling the boats over it, on account of the time of year." By the middle of March the king was nearly trapped by the falling Nile.

The fortress of Shalfak at Sarras has been cleared. It is built of mud, brick and timber. There are 83 rooms in seven blocks. Sealings found were of the fortress Waaf-Khasut, assumed to be the name of this fort ; but would they not rather come from a neighbouring fort and be discarded here ? We welcome the activities of our old friend, Lt. Com. Noel Wheeler.

Journal of the Palestine Oriental Society. X. 2–3.—Kjaer, H.— *The Excavation of Shilo.*—This work in 1926–9 opened a house of about 1100 B.C. with water jars, and cleared the foundations of a church of the time of Anastasius. No new class of objects was found.

Oriental Institute, Chicago. Medinet Habu., 1931.—Nelson, H. H.— *Epigraphic survey.*—This describes work subsequent to the volume of copies, dealing with a second Libyan campaign, year XI, and the Hittite and Sea People War. From the 31 small scale copies here it is clear that there will be many interesting matters to study when the large publication appears.

Hölscher, U.—*Architectural Survey.*—This describes clearing the remains of the Coptic town, and gives a small plan of the whole of the earlier buildings within the temenos wall. Restored views are given of the successive stages of the small temple of Hatshepsut.

NOTES AND NEWS.

We greatly regret to hear of the death of Mr. Cecil Firth, who was so well known by his excavation of the great architecture of Zeser at Saqqarah. His career in Egypt began with our School, but he quickly transferred to Dr. Reisner's work. After some years on the Nubian Archaeological Survey he was appointed to the excavation at the Step Pyramid. Last July, on his return for holiday, the change from an Egyptian summer to the north produced pneumonia, which increased by the journey and left him incapable of recovery in England. Our sincerest sympathy is due to our old friend Mrs. Firth, who, as Miss Hansard, greatly assisted our copying work in Egypt. How far the excavations at Saqqarah will be continued is uncertain ; a pause now might give time for M. Lauer to complete the large amount of publication which is due.

The work of the British School of Egyptian Archaeology will be resumed at Tell el Ajjul, with an increased staff of seventeen workers, mostly volunteers. The principal object will be to discover the position of the temples and palace. The more important part of the cemetery has also to be sought for, the great gateway cleared, and other questions answered.

The present financial troubles make it very difficult to continue scientific work, and we have to rely on using up the small capital of the Society. We hope that all who can will help to keep work going, in which so many English students are engaged.

Señor Luis Siret has capped the article on Falcon-face, in *Ancient Egypt* 1929, 47, by kindly obtaining and sending here a charming little puppet made in Almeria, in which the head is formed by the *Garbanzo* falcon-face hommos bean. The eyes are touched with black, and a spangle of glass inserted. It is an interesting corroboration to see this idea of the face prevailing still in Spain. Our best thanks for this touching evidence of continuity.

Published in November. "Seventy years in Archaeology," by Flinders Petrie : personal reminiscences. 269 pp. 26 plates. 18*s*. (Sampson, Low).